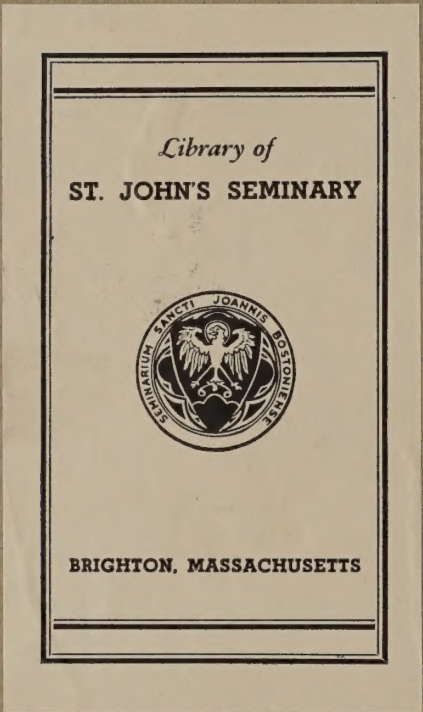


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THE REVIEW.

By ARTHUR PREUSS.

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A dear old lady in New England was lamenting the other day, the departure of her country from the traditions in which she had been reared. This seizure of the Philippines, this sending troops to the other side of the world to burn and slaughter—"it all seems very strange to me," she said plaintively; but then added piously: "Well, I suppose the Lord wants us to do good in that way now." Mark Twain, however, suspects that the Devil had more to do with it. As a matter of fact, it is always Satan who takes man or nation up into a high mountain to promise all the kingdoms of the world and the glory of them on the simple and easy condition of devil-worship.

"It may be questioned if there is anything of which the general public is expected to take cognizance that is less reliable than are the daily weather forecasts to which it is accustomed," so says the United States Circuit Court of Appeals in deciding, at Richmond, Va., that as a general rule the average citizen is not responsible for damages growing out of failure to observe and follow the government weather forecasts. This came up in a suit brought by a Charleston rice-dealer against the master of a vessel for damages due to rice unloaded on an open wharf prior to a heavy rain which had been predicted by the Weather Bureau.

AN EVANGELISTIC SALOON.

We read in the *Globe-Democrat* of Dec. 7th: "The proprietor of a public house in Chicago, stung by the denunciation of dives and dive-keepers by a preacher, has offered both of his 'dives' for the free use of the pastors on Sunday evening, and will build a platform and rent an organ for their benefit. His waiters will act as ushers, and during services no drinks will be served. All women who frequent these dives have been informed that if they do not attend these religious services Sunday evening they will not be permitted in the place on week-days; so the attendance is expected to exceed that of some of the largest churches. In the advantage thus gained by the religious element of Chicago, the proprietor of the prospective evangelistic saloon has probably not lost sight of the worldly element of advertising which will inhere to his business. Originality has a defined monetary value everywhere, in the church and out of it, and, whether the owner of a liquor store imbeds \$20 gold pieces in his floor or has gospel meetings on Sunday nights, he strikes that vein of novelty which leads to his enrichment."

The *Globe-Democrat* writer thinks that no considerations of this kind should impel any religious body to refuse the offer.

We would not be a bit surprised to see some Chicago preachers occupy the dive-platform and then reciprocate in kind by permitting their host to open a bar in their churches on week-days.

This is a great country and our "religion" is by no means the smallest thing in it.

C. D. U.

THE BULL PUP AS A NATIONAL EMBLEM.

From a forcible letter by R. James to the *Boston Pilot* (Dec. 1st) we extract the subjoined passages:

"We learn in to-day's despatches of the advent of a new social factor. In the same issue of the *Boston Herald* we are told that a young Boston couple whose infelicities had brought them to the verge of a divorce, had concluded to keep the marriage tie inviolate because the joint ownership of a bull pup made a separation impossible. Neither is prepared to detach himself from the dog. The dog has long been known to offer an example to man of fidelity, and we are further rejoiced to hear that a certain Miss Zimmerman, an American, now become the Duchess of Manchester, presented to her husband, instead of the old-fashioned and traditional engagement gift, another bull pup. These two dogs may possibly have been littered in the same kennel. At all events, the thing of interest to us is that a beautiful and new emblem of harmony in marriage is being recognized by those whose social example is considered worthy of editorial notice in a great American newspaper. We are told that a nation continues great so long as it keeps its ideals high, and those of us

who have some proud ambition for the American people ought to feel that we are slowly and surely introducing a fit emblem of national feeling. The bull pup has not yet, it is true, taken the place of the eagle on our escutcheon. But give us time. The old bird is getting weary, and in the Philippines and Porto Rico, at least, he soars no more, looking back, I doubt not, with saddened eye upon the glory which was his in the days of Valley Forge and the evacuation of Boston..... The old eagle was the emblem of a day when men looked aloft for a policy and an inspiration. His far-seeing eye is now old and dim, and his wings cut to suit the falling aims and honors of his country. But the dog has come. Eagles are growing scarce, but the bull pup is easily and cheaply bred, and both brides and brutal statesmen will gradually adopt and honor him as a sufficient symbol for American martial and political sentiment and power."

CATHOLIC FEDERATION.

It might be well to start a standing rubric with the above heading, for every week furnishes some new contribution of sufficient interest to be noted.

In the *Sun* for Nov. 29th a certain Mr. Richard Sheil complains of the apathy evinced by American Catholics generally with regard to the grievances of the negro race.

He thinks that "Catholic societies whose membership is largely made up of a race which for ages suffered political disfranchisement at the hands of England," ought to put forth a strong word for fair play to the black man.

There is no reason why this should not be done whenever it is necessary or a fit opportunity offers; and it can be done appropriately without exceeding the limits of Bishop Messmer's admirable program.

ARTHUR PREUSS.

THE ENCYCLICAL ON THE DIVINE REDEEMER.

The Holy Father's encyclical letter on the Divine Redeemer is an exhortation for a revival of faith and piety throughout the world. The greatest need of the age in all nations, according to his Holiness, is a restoration of Christian sentiment and of the virtues of olden times. The prelates of the Church are urged to make still greater efforts to spread everywhere the knowledge and love of Jesus Christ.

The Father of the Faithful grieves over the perversity and ingratitude of those who, while retaining the name of Christian, live as though they had ceased to believe, and manifest no love for their Redeemer. Christ is shown to be the origin and source of all good, whose sacrifice was necessary for our salvation, and whose power alone can sustain us in the right. The condition of nations that have had no Christian illumination illustrates what the

life of mortals becomes when Jesus Christ, "the power of God and the wisdom of God," has no place in it.

The benefits of the Incarnation are then recalled, and the transformation afterward wrought in the world is shown to be the result of the preaching of the Gospel. Forgetfulness of these benefits and of the teachings of the Church causes men to fall back into the darkness of heathenism, and plunges society into the abyss of evils and calamities from which it had been rescued. Christ being the way, the truth, and the life, separation from Him leads to darkness, error, and death. The keeping of His commandments entails a struggle against our passions and the allurements of external things; and there is need of firm resolution and constant endeavor. Every Christian ought to be disposed to suffer and deny himself for the sake of Christ. "Have we forgotten," asks the Holy Father, "what is the body of which we are members, and who is our Head? He having joy set before Him endured the cross, and He has given us His precept to deny ourselves. It is not to wealth and luxury, nor to worldly honors and power, that Christ has promised eternal happiness; but to patient suffering, to the desire of justice, and to the clean of heart."

The law of Christ is next defined, and the obligation of all men to subject themselves to the Church, which is the embodiment of that law, is explained at length. By her ministry Christ supports our moral life, and we are led captive to His will and sovereignty. Those who would strive for salvation apart from the Church strive in vain. In a strong passage the necessity of maintaining the supremacy of God is insisted upon as the effective remedy for the healing of the nations. The masses have heard enough about the rights of man, declares the Pope; it is time they should hear of the rights of God.

At a time when the good impulses of so many Christians have been awakened, when piety toward the Saviour of mankind is so manifest throughout the world, the Holy Father holds that it would be easy to revive the spirit of Christianity. He calls upon all who glory in the Christian name to study to know their Redeemer. "Nothing can be more health-giving than His law or more divine than His doctrine." In conclusion his Holiness invokes the mercy of Almighty God, that He would not suffer those to perish whom He has redeemed by shedding His blood; that He would graciously regard this age, which has indeed been grievously remiss, but has suffered much, and bitterly too, for its transgressions; and that He would, benignantly embracing all peoples and classes of men, remember the word He spoke: "If I be lifted up from the earth I will draw all things to Myself."—Synopsis by the *Ave Maria* (No. 23).

Magazine Publishers and Newspaper Editors.

Why is it that publishers can get advertising for almost nothing when other people have to pay money for advertising space?

Any one who looks at the "literary columns" in the newspapers can see that the editors give to publishers space out of all proportion to benefits received. A dollar book, costing the publisher, with postage added, maybe twenty cents, commonly gets a three or four-inch notice—or advertise-

ment. A ten-cent magazine gets ten to fifteen lines in papers that would charge a grocery or a butcher fifteen cents a line for an ordinary puff. To be sure, publishers argue that literary notices are news, of interest to the reading public, but butchers might argue that an announcement of a bargain sale of lamb chops is also news of interest to the eating public, which outnumbers the reading public three to one.

Editors have always been so generous to publishers that the men who make books and magazines have come to expect generosity as a matter of course. They make extraordinary demands for space, and what is more extraordinary still, they get the space. Witness, for instance, the modest circular now being sent broadcast to newspapers by the enterprising publishers of *McClure's*. It says:

"We inclose you herewith copy of *McClure's Magazine* announcement for the coming year."

The announcement enclosed is an advertisement of nine and a half inches, double column, and no printer, however idle, could afford to put it in type, with the "boxes" it contains, for less than two dollars cash. The circular goes on:

"We presume you desire to continue the present exchange arrangements. If so, kindly print the enclosed prospectus not later than December 10th. Upon receipt of marked copy of your publication containing this prospectus, your name will be O. K.'d on our list and we will continue sending you the magazine."

The subscription price of *McClure's* is one dollar a year. Any publisher can buy it for eighty-five cents a year. For eighty-five cents' worth of magazine, therefore, the publishers of *McClure's* expect to get two dollars' worth of typesetting, to say nothing of the value of the newspaper space which their advertisement will take up. And strange as it may seem, in countless cases their expectations will be fully realized.

But their enterprise does not stop there. The circular continues:

"We will also send you our advance literary notice, which we trust you will use liberally."

In other words, the editor, having paid already for his year's numbers of the magazine twenty times their value, is expected to give each number as it appears a reading notice, in each case worth from ten to twenty times the price of the magazine.

The publishers of *McClure's* however, are not ungrateful people. They say:

"Due appreciation will be given each and every additional insertion of this prospectus with which you may favor us during the coming months. Please be sure to send us a copy of your publication, as issued, or at least marked copies in which our notices appear, in order that proper credit may be given your exchange account."

In other words again, if the editor will generously donate \$20 worth additional advertising space occasionally, without return of any kind, and will regularly send to *McClure's* his interesting and valuable paper free of charge, his helpful generosity will be duly appreciated and lawful credit will be given to his "exchange" account. To

make sure that he will understand exactly what is required of him, in the way of space and "boxes," the McClure Company adds a postscript:

"P. S.—Please follow copy as far as possible in setting up the prospectus, that is, its general style and make-up."

The McClure Company is not the only one. The publishers of other magazines make offers which are quite as liberal. With such golden opportunities thrown before them broadcast, why is it that editors are ever poor?—*Printer's Ink*, Nov. 28th.

THE SALOON AS IT IS.

[From the *American Journal of Sociology*.]

PREFACE.

The investigations of which this is a partial report were made under the auspices of the Ethical Subcommittee of the Committee of Fifty. "This committee, made up of persons representing different communities, occupations, and opinions, is engaged in the study of the liquor problem, in the hope of securing a body of facts which may serve as a basis for intelligent public and private action. It is the purpose of the committee to collect and collate impartially all accessible facts which bear upon the problem, and it is its hope to secure for the evidence thus accumulated a measure of confidence; on the part of the community, which is not accorded to partisan statements."

The investigations here reported were carried on from the Chicago Commons, a social settlement in the very heart of the industrial district, in one of the river wards of Chicago. It is probable that no better laboratory for the study of the social problems of America exists than this same district. Here, as from upturned strata, we can discover what have been the forces that brought about the present conditions, and some of the agencies now at work in the formation of the future.

I have sought to distinguish between those conclusions which the facts in hand fully warrant, and those to which they seem to point. Although, in the study of social questions, it is impossible wholly to eradicate the personal equation, I have attempted to do so as far as possible, by discussions with men of all classes, of all shades of religious and political opinions. Professors, ministers, businessmen, settlement workers, police, and sporting men, have, each in their way, rendered me invaluable service. In the homes and on the street corners, in the churches, saloons, and at places of amusement, at all hours of the day and night, and in all manner of clothes, I have gathered the facts which form the basis of this report.

THE SALOON IN GENERAL.

In considering the subject "Ethical Substitutes for the Saloon," it is essential that a careful study be made of the saloon itself, and that we seek first to determine the real nature of the institution in the abolition of which substitution may assist. We must try to ascertain the secret of its hold upon our civilization, tracing in the family, political, and social life, and habits of the people the roots of which this mighty tree whose shadows are casting an ever-deepening gloom over all other institutions. Above all we must try to lay aside for the present all preconceived ideas of the saloon, lest prejudice should keep from us the truth. It is only on the basis of precise

observation of actual facts that our study can advance.

The popular conception of the saloon as a "place where men and women revel in drunkenness and shame," or "where the sotted beasts gather nightly at the bar," is due to exaggerated pictures, drawn by temperance lecturers and evangelists, intended to excite the imagination with a view to arousing public sentiment. I am not charging them with intended falsehood, but with placing in combination things which never so exist in real life; with blending into one picture hideous incidents taken here and there from the lives of those whom the saloon has wrecked; with portraying vividly the dark side of saloon life and calling this picture "the saloon." But it may be asked: "Are they not justified in doing so? Are not these the legitimate products of the saloon? By their fruits ye shall know them." Let one step into your orchard, and, gathering into a basket the small, wormeaten, and half-decayed windfalls, return to you saying: "This is the fruit grown in your orchard—as the fruit, so is the orchard." The injustice is apparent.

The term "saloon" is too general to admit of concise definition. It is an institution grown up among the people, not only in answer to their demand for its wares, but to their demand for certain necessities and conveniences, which it supplies, either alone or better than any other agency. It is a part of the neighborhood, which must change with the neighborhood; it fulfills in it the social functions which unfortunately have been left to it to exercise. With keen insight into human nature and into the wants of the people, it anticipates all other agencies in supplying them, and thus claims its right to existence. In some sections of the city it has the appearance of accomplishing more for the laboring classes from business interests than we from philanthropic motives. The almost complete absence of those things with which the uninitiated are accustomed to associate the drinking of liquor, and the presence of much that is in itself beneficial, often turns them into advocates of the saloon as a social necessity—an equally false position.

Hedged in on every side by law, opposed by every contrivance the mind of man could invent, the saloon persists in existing and flourishing—"it spreadeth like a green bay tree." The very fact of its persistence ought to cause us to realize that we have not yet struck at the root. The saloon in Chicago is restricted by every kind of law, yet it sells liquors to minors, keeps open door all night and Sundays, from January 1 to January 1. True, some of the down-town saloons close at 12 o'clock. But why? In obedience to the ordinance filed away in the archives of the City Hall? Not so; but in obedience to another law—the law of demand. Those who in the daytime patronize the down-town saloons have returned to their homes and have joined the patrons of the saloons of their immediate neighborhoods. This is the law—and almost the only law that they will obey, and it is this law that we must face and deal with unflinchingly.

THE SALOON IN WORKINGMEN'S DISTRICTS.

When the poor, underpaid, and unskilled laborer returns from his day's work, go with him, if you will, into the room or rooms he calls "home." Eat with him there, in the midst of those squalid surroundings and to the music of crying children, a scanty, poorly cooked meal served by an unkempt wife. Ask

yourself if this is just the place where he would want to spend his evenings, night after night; if here he will find the mental stimulus as necessary to his life as to your life. Is there no escape from the inevitable despair that must come to him whose long hours of heavy physical labor preclude any mental enjoyment, if his few leisure hours are to be spent in the wretched surroundings of a home, or, worse yet, of the ordinary cheap lodging-house, either of which must constantly remind him of his poverty? Are there not places in the neighborhood where the surroundings will be more congenial; where his mental, yes, his moral, nature will have a better chance for development? Are there not some in the neighborhood who have recognised and sought to satisfy the social cravings of these men, which the home at best does not wholly satisfy?

Yes, business interests have occupied this field. With a shrewd foresight, partially due to the fierce competition between the great brewing companies, they have seen and met these needs. The following table, made by a careful investigation of each of the 163 saloons of the seventeenth ward—a fairly representative ward of the working people—shows some of the attractions offered by these saloons:

Number of saloons,	-	163
" offering free lunches	-	111
" " business lunches,	-	24
" supplied with tables,	-	147
" " papers,	-	139
" " music,	-	8
" " billiard tables,	-	44
" " stalls,	-	56
" " dance halls,	-	6
" allowing gambling,	-	3

In the statement, now current among those who have studied the saloon "at first hand," that it is the workingman's club, lies the secret of its hold upon the vast working and voting populace of Chicago. That same instinct in man which leads those of the more resourceful classes to form such clubs as the Union League Club, or the Marquette Club; which leads the college man into the fraternity, leads the laboring men into the clubs furnished them by the saloonkeeper, not from philanthropic motives, but because of shrewd business foresight. The term "club" applies; for, though unorganised, each saloon has about the same constituency night after night. Its character is determined by the character of the men who, having something in common, make the saloon their rendezvous. Their common ground may be their nationality, as the name "Italian Headquarters" implies; or it may be their occupation, as indicated by the names "Mechanics' Exchange," "Milkman's Exchange," etc.; or, if their political affiliations are their common ground, there are the "Democratic Headquarters of the Eighteenth Ward," etc. As shown above, the "club-room" is furnished with tables, usually polished and cleaned, with from two to six chairs at each table. As you step in, you find a few men standing at the bar, a few drinking, and farther back men are seated about the tables, reading, playing cards, eating, and discussing, over a glass of beer, subjects varying from the political and sociological problems of the day to the sporting-news and the lighter chat of the immediate neighborhood. Untrammelled by rules and restrictions, it surpasses in spirit the organised club. That general atmosphere of freedom, that spirit of democracy which men crave, is here realized; that men seek it and that the saloon tries to cultivate it, is blazoned forth in

such titles as "The Freedom," "The Social," "The Club," etc. Here men "shake out their hearts together." Intercourse quickens the thought, feeling, and action.

(To be continued.)

THE DOCTRINE OF AVERAGES.

"The doctrine of averages is a wonderful thing," said a prominent insurance man, chatting in his office a few days ago. "It is the foundation of all successful life insurance, and before sufficient data was accumulated to form the basis of the calculations we employ to-day, there was no such thing as a perfectly safe and stable company, no matter how large a capital it might possess. Now all that is changed. We have the carefully compiled statistics of more than a hundred years, and we are able to figure out to a nicety the average life of civilized men. We can't tell how long you, personally, are going to live, but we can tell with marvellous exactness how long 10,000 men of your age and general condition will survive upon the average."

The modern "mortality table," as it is called, is a striking example of patient research and sagacious reasoning. It is built up from the vital statistics of thousands of towns and cities, and covers from three to four generations. Without it we would be completely at sea, for we would have no means of determining how much we should charge a policy-holder in instalments, otherwise premiums, for a certain sum, payable at his death. By its aid we are able to compute the amount to a nicety, and, while some die earlier and some later, the average "will hit the figures of the mortality table to within less than thirty days. When you come to think about it, that is an astonishing achievement, and we are growing more and more accurate all the time. We are going further and further into details, and finding out the precise effect of different conditions and climates and surroundings and vocations on the duration of life. The mortality statistics of the future will be as exact as the multiplication table.

This great principle of the doctrine of averages, is being rapidly extended into curious and interesting side fields. The bond companies which furnish surety for all kinds of employees, public and private, simply insure men's honesty, and do it on exactly the same basis that other companies insure men's lives. Instead of mortality tables, they use what might be called "probity tables." They calculate, in other words, what percentage of men will steal among 1,000 or 10,000 trusted servants, surrounded by certain similar temptations, and their figures are based on exact records. There is no sentiment about that matter. They say, in effect, to an applicant for a bond: "The odds that you will turn thief are 1 to 400, or 1 to 900, or whatever the case may be, and we are willing to assume the risk for such and such a sum, payable annually." The business is comparatively new, but enough statistics have been collected to enable the average of human honesty to be computed with tolerable accuracy, and additional data are being gathered every day.

All sorts of side questions are being probed into: Is an employee more likely to steal from a corporation than from an individual? Are married men more or less honest than bachelors? At what age do most cases

of embezzlement occur? These and many other questions are being rigidly investigated, the tendency being to reduce the business to more and more of an exact science and, incidentally, to reduce the premiums, because it goes without saying that, the greater the accuracy of the calculations, the slighter will be the risk. The old style of getting a bond was to go to a friend and ask him to hazard a considerable amount on your integrity, as a personal favor. It was embarrassing to both sides. The new style is to go to a surety company, which replies: "All right, sir; please step up and have your honesty measured on our scale of averages." In time the breaking strain of all men will be correctly graded. It won't mean that any particular chap in, for instance, the "\$10,000 class," will steal when he gets a chance to secure that amount of plunder, but that a specified number in, say 20,000, will be morally certain to succumb before such a temptation.

The employers' liability associations are another development of the same system. They insure against mishaps that used to be regarded as mere freakish visitations of Providence. Looking at the matter from a cold business standpoint, the statistician has figured out how many employees will tumble down stairs, mash their fingers, fall into elevator shafts, get caught by belting, and do other painful and disabling things in a given space of factory or shop. They calculate upon so many accidents per annum to so many square feet of floor, and, although such things would seem to be contingent on the purest chance, their statistics have proven so exact that the business of these associations is on almost as rigid a basis as that of an old-line life insurance company. The indemnity, you understand, is to protect employers against damage suits, and, instead of leaving that item as an indefinite menace to profits, a firm is now enabled to set aside a certain amount annually for premiums and may consider the risk as ended.

Burglar insurance is still another illustration. Knowing the size of a city, the number of its police, its annual record of arrests, and certain other particulars, the expert is able to calculate, with considerable exactitude, the risk run by each householder of being looted by midnight prowlers. It seems a little fantastic, I admit; but I am told that the business is a decided success. In the same line are cyclone insurance, window-glass insurance, crop insurance, live-stock insurance, and a hundred and one special varieties that are multiplying every day. In Europe they have gone even further than here, and there is hardly a line of hazard upon which one can engage for which it is not possible to secure indemnity from loss. But it all resolves itself down to the same law of averages, and the sum total of varied statistics continually being collected by the agents of the different companies is vast almost beyond belief. The government spends a large amount of money every year in its Statistical Bureau, but the information which it collates is only a drop in the bucket compared to that secured by the huge army of insurance investigators. Their aggregate data has been an immensely important contribution to the sum of human knowledge.

OSCAR WILDE.

The *Independent's* (No. 2714) succinct account of the life and death of Oscar Wilde,

whose death in Paris was reported the other day, might fittingly serve for an epitaph: "Oscar Wilde lived as the fool liveth; he died as the fool dieth. It was the fitting end of one who made art take the place of religion and pleasure take the place of morality,"—unless it be true that he died repentant—a Catholic, and then we would suggest a simple R. I. P. A. P.

GERMANY AND THE GERMAN-AMERICANS.

The subjoined paragraph, from the N. Y. *Evening Post* of Nov. 24th, has our unqualified approbation:

"A current movement in Germany for the maintenance of the German nationality in North America illustrates strikingly the dense ignorance of things American that still prevails in Europe. As serious a journal as the *Cologne Gazette* suggests that some system of supervising the condition of immigrants and encouraging them to retain their German citizenship might be compassed, were there only a firm German opinion to exert its influence at Washington. As an exemplar in this work it puts forward England and her colonial policy. That fallacies bristle here need hardly be said. Does German opinion imagine that this country is a Brazil to be colonized? that the thousands of German-Americans who are yearly dropping the German and becoming Americans simply, would be heedful of a strong German influence at Washington or elsewhere? As for England, has she ever yet taken precautions and exerted influences to prevent her colonists from being absorbed in an alien population? It is but natural that Germans at home should be tempted to look grudgingly at the large contribution of intelligence, industry, and wealth that Germany has made to this nation; but they should realize that the gift is irrevocable, and rejoice that it was a handsome one."

OUTCROPS OF "AMERICANISM."

The following merited castigation of a blatant Americanist(e) is from our sound and brilliant contemporary, the *Casket* (Nov. 29th):—

In an article which first appeared in the *Catholic Citizen* and has since been copied into one or two of our Catholic exchanges, Miss M. T. Elder bewails, with a vehemence that at times is little short of hysterical, the lack of initiative displayed by American Catholics in philanthropic works and in the work of social reform. She is disgusted with the humdrum lives led by Catholics—their old-time and old-world way of jogging through life. She wants something out of the ordinary, something brand-new, up-to-date—something, in short, distinctively American. And she wants it at once, and "in the worst way." "Are we never, never," she exclaims, "to found anything unmistakably American, Catholic, twentieth century?"

Yes, we shall no doubt have lots of twentieth century things if we only have a little patience and wait till the new century is born and gets into its swaddling-clothes. In the meantime let us make sure that we are doing the old things well. Social reform is much needed, though Dr. Parkhurst is hardly a model for imitation in this sphere of activity, but social reform can be achieved only by re-

forming the individual. What is wanted most in this age and land, as indeed in every age and land, is, not men who are willing to lead in the work of reforming others, but men who are ready to begin in earnest the work of reforming themselves. Get Catholics first to live up to their religion; to practice the simple and ordinary but necessary Christian virtues; to be chaste, truthful, honest, sober, industrious, law-abiding, God-fearing; to frequent the sacraments and hear mass on Sundays and holydays of obligation; and then, if you will, preach to them the gospel of philanthropy and altruism. "What doth the Lord require of thee, but to do justly, and to love mercy, and so walk humbly with thy God."—Mic. 6, 8.

We are old-fashioned enough to believe it to be of immeasurably greater importance that the twentieth-century Catholic should walk humbly with his God, than that he should start a score of fresh air funds or pose Parkhurst-like before an admiring world as the pioneer of municipal reform clubs.

THE POLITICAL INFLUENCE OF THE CATHOLIC PRESS.

Richard Sheil, writing to the N. Y. *Sun* (Nov. 29th), calls attention to the queer fact that "the Protestant section of our country, viz., the South, went for Bryan, who was supported by nearly all the Catholic newspapers and by nearly all the Catholic bishops and clergy,"—"the part of the country loyal to the apostle of free silver was just that part in which the Catholics may be likened in the words of the Prophet to the few grapes left on the vine after the vintage."

He declares, "if the Catholics of the North had voted against McKinley, he would have been defeated," and insinuates that the political influence of the Catholic press and clergy upon their people is practically nil.

THE REVIEW did not support Bryan, and the French Canadian Catholic press almost unanimously opposed him. What the sentiment of the bishops and the clergy was, Mr. Sheil has probably as little means of knowing as we.

Withal, the political influence of the Catholic press is not in proportion with its general standing and its claims; and the reason lies, we opine, in the violent Democratic partisanship of the majority of these papers.

ARTHUR PREUSS.

FOOD ADULTERATION.

Illinois has a law which allows all kinds of adulterated foods, drinks, and medicines to be manufactured, but compels the manufacturer to state on each package which is offered for sale, in plain figures the percentage of adulteration.

O. P. Chisholm, who framed this law in 1880, while representing the Elgin district in the Illinois Legislature, says (*Chicago Record*, Dec. 1st) it has always been and remains a dead letter, because "the thick-skulled and close-fisted hayseed statesmen" of the great Prairie State will not make the appropriation necessary to pay the salaries of a corps of inspectors to enforce it.

Mr. Chisholm thinks if Congress would make the same kind of a law and see that it was duly enforced, the pure food question, so vital to the health of the American people, would be solved. J. W.

CATHOLICISM AND CATHOLICITY.

(From the *Sacred Heart Review*.)

The *Sacred Heart Review* is guilty—if guilt there be—of constantly using the word "Catholicism." Catholicism means, according to a very common usage, the system, faith, and practice of the Catholic Church. Catholicity, which Dr. De Costa and others wish to use instead, we use to express the Catholic quality or character of a person or thing. Cardinal Newman, a master of English and a thorough Catholic, uses the word Catholicism as above, as do many other Catholic scholars. On the other hand, Orestes A. Brownson and others disliked the word Catholicism and used Catholicity instead, to express the same thought. We are of the opinion, therefore, that persons are free to use or not to use the word Catholicism, and that one who uses this word does not thereby mean to say that the Catholic Church is an "ism." There has been much written on the question. Dr. De Costa has already written us more than once on the subject. Fully aware of what may be said on both sides, we choose to continue using the word.

BLOODTHIRSTY MISSIONARIES.

Mr. Wm. E. Curtis, in the *Chicago Record* (Dec. 1st), notes the curious fact that "the only bloodthirsty communications received at the White House and the Department of State on the Chinese question, come from ministers of the gospel, especially from missionaries. Forgetting the gentler teachings of Christ,"—he says—"they insist upon the application of the old Mosaic law in the punishment of the Chinese—an eye for an eye and a tooth for a tooth—and the utter destruction of the cities in which the wickedness has been committed. They demand the lives of the Emperor and Empress Dowager, and all the members of the court, and the wholesale slaughter of the officials of the government. Many of them demand that Peking shall be burned to the ground and the site sown with salt. It is the spirit of those who hewed Agag in pieces before the Lord.

"The files of the Department of State are being rapidly filled with such communications, and the writers often threaten the President and the Secretary of State with vengeance if they do not abandon their pacific policy and join Germany in the work of murder and destruction."

It is safe to assume that there are no Catholic priests among these bloodthirsty missionaries. A. P.

"BISHOP" POTTER'S SYLLOGISMS.

A clever writer in the *New Orleans Catholic Propagator* (Dec. 1st) tests "Bishop" Potter's much-quoted argument on the Philippine question by the syllogistic rules of Aristotle, with the following amusing and for Mr. Potter decidedly uncomplimentary result:

The Bishop's major premise is, My previous charge regarding the influence of the Friars has been denied with coarseness and vulgarity of vituperation.

But what is denied with coarseness, etc., must be true.

Ergo, the influence of the Friars is malign.

Such reasoning is on a par with the following: Hydrophobia is a fear of water. Our dog died of hydrophobia. Ergo, our milkman dilutes his milk.

The Bishop's second argument is:

The Pope interferes only to remedy the last of existing evils.

But the Pope expelled the Jesuits in 1768.

Ergo, the abuses must have been great.

A school-boy can see the absurdity of the conclusions from the premises. They have not even the merit of artistic sophistry.

As to the premises, it would be supposed that a man of Bishop Potters prominence would at least fortify himself historically before venturing on dangerous ground, and as far as the Jesuits are concerned, the Bishop had only to open his Encyclopedia and he could at least have been spared the mortification of emphasizing his forgetfulness of well known historical facts.

INCONSISTENT METHODIST BISHOPS.

The Pawtucket, R. I., *Gazette and Chronicle*, one of the very oldest of the old-fashioned weekly papers of New England, is quoted by the *Boston Pilot* (Dec. 1st) as follows:

"We don't like to be too captious, but the talk of those Methodists in convention down in New York last week was, to say the least, rather verging on the ludicrous. A Bishop Goodsell, no doubt a most worthy man, waxed very wroth over what he called an outrageous proceeding on the part of the Pope. His remarks sounded or looked very funny at this distance. The Bishop complained eloquently and vigorously that the Pope had excommunicated—issued his bull against—the Methodist teachers and ministers in Rome. That was what the good bishop so bitterly complained of. He was awfully mad because the Pope had done this, and his audience seemed to be as mad and as absent-minded as he was.

"Now what bothers us is why the good bishops didn't stop to think how ridiculous it was for a loyal Protestant to find fault with a Pope's excommunication, and what in thunder the Pope was excommunicating the Protestants from. If they were actually Protestants, how could he excommunicate them? We have always understood that for a man to be excommunicated he must certainly belong to the body that did the excommunicating job. And there is another thing we can't for the life of us understand, and that is why good Protestants will persist in following the customs of Rome in the use of such titles as 'Bishop' and 'Reverend'. While they are about it, why don't they make a clean deal and cast off all semblance to all the practices of the 'Scarlet Woman'?"

The *Pilot* supposes that they keep up that pretence of being bishops just as they keep the Catholic Sunday, or as militia men imitate real soldiers; but it is a little funny in a "protesting" sect.

COMPULSORY INOCULATION WITH ANTITOXIN.

The same unscientific and disastrous craze that has led to making vaccination, in spite of its dangers and altogether uncertain results, compulsory in so many commonwealths, inspires the decree of the Common Council of Sioux City, Ia., ordering the inoculation with

antitoxin of all members of families in which there is a case of diphtheria.

It is not at all surprising, that this radical and foolish step is meeting with the opposition of many persons, including physicians. The latter, whose opinions ought to have weight on the question, declare that inoculation with antitoxin produces such different results in different individuals that it is impossible to foresee the consequences, and the consequences often are serious. Some of the ablest physicians assert that exposure to diphtheria in its early stages rarely causes contagion, but that the use of the serum much more frequently produces ill effects, and in many cases light forms of the disease itself. It is also argued that while considerable is known concerning the action of the serum on a diphtheritic patient, very little is known of its use or effects as a preventive measure.

H. St.

EXCHANGE COMMENT

Among the new Catholic papers the *Catholic Propagator* of New Orleans deserves honorable mention for doctrinal soundness and literary merit. If the editor would get out his paper only half as large, with original reading-matter, eschewing the silly boiler-plate stuff which takes up five of the sixteen pages of his edition of December 1st, it would vastly improve the standing of the *Propagator*.

* * *

In a recent controversy between the *Catholic Standard and Times* and the *Casket*, our Antigonish contemporary used the "deadly parallel" very effectively to expose the unfairness of the Philadelphia editor, and the *Northwest Review* (Nov. 21st), commenting on the matter, remarked that it was "unfortunate that the latter's excellent literary training had not cured him of that vulgar unreasonableness with which the average Irish-American views England and all those who take up the cudgels in her defense."

All of which leaves the Philadelphia editor as cool as a cucumber. You may be able to move a crocodile to tears, but you can't bring the blush of shame to that cantankerous quilldriver's jowl.

The old *Catholic Standard* was a model paper; since its consolidation with the *Catholic Times*, it is among the organs of the lowest grade. There is probably no Catholic editor in the United States capable of the fearful and wonderful polemical performances to which the readers of the Philadelphia sheet are treated nearly every week, and the experience of the *Casket* and the *Northwest Review* is similar to that of nearly everybody who has expected reparation and ordinarily courteous treatment from a journal distinguished by the manners of a baboon.

* * *

"A writer in an eastern paper who signs himself Ex Attache, says the talk of a red hat for Abps. Ireland and Corrigan is quite idle. It may be idle; but it is making His Grace of St. Paul very tired."—Rev. D. S. Phelan in the *Western Watchman* (Dec. 6th).

Hardly more than a month ago the same Rev. D. S. Phelan said in an interview in the *St. Louis Post-Dispatch*: "Archbishop Ireland is the most popular American prelate in Rome to-day. At the Vatican it is announced authoritatively that he is in line for the cardinalate. That the honor will soon come to him is a certainty," etc.

Now we should like to know who is tiring His Grace of St. Paul more—"Ex-Attache" or the Rev. D. S. Phelan?

ARTHUR PREUSS.

LITERATURE.

"MY NEW CURATE."

"My New Curate." By the Rev. P. A. Sheehan, P. P. Marlier & Co. Boston. \$1.50.

Father Sheehan's book is now in its eighth edition. Needless to say, it is popular. One might draw many inferences from the fact that a book of this nature is so favorably received. The author has not pandered to a single one of the proverbial demands of the general public. His novel is quite innocent of any love-story, is written in excellent style, is filled from end to end with classic allusions and with Greek and Latin quotations, and is, moreover, liberally sprinkled with judicious little dissertations—in short with those moral remarks which the average reader is supposed to "skip."

Is the accepted notion regarding the average reader at fault, or has Father Sheehan a recipe all his own for luring the quarry to his bait?

We should say both. Father Sheehan's work is not romance, but reality. His characters are living men, women, and children. Father Letheby and Daddy Dan, their trials and triumphs, failures and successes are as welcome to our sympathy, advice, and criticism as our "truly" friends and their affairs. Then, too, there is a plentiful *sauce piquante* in the shape of that Irish wit and humor which will excite merriment as long as there are men on earth to laugh.

Did the book need recommending, we should urge our friends to read it; as it is we are sure that "My New Curate" is already a cherished number in their libraries.

SUSAN TRACY OTTEN.

"A DAY IN THE CLOISTER."

"A Day in the Cloister." Adapted from the German by Dom Bede Camm, O. S. B. B. Herder, St. Louis. \$1.60.

This book ought to be welcomed by all classes of readers. Its style is attractive, and it conveys information which is of general interest. It is particularly fortunate that it thus contains the elements which should lead to its wide circulation, for it deals with questions which are of the greatest moment, but which, never-the-less, are passed by or met with false reasoning in the present day. In the course of the book the object of the monastic life and its ideals are clearly set forth. During this imaginary visit to the home of the monks it is impossible not to imbibe some of the spirit of the true religious, and what worldling would not be refreshed and inspired by the invigorating draught? Here we may at least begin to realize what it means to live in God's presence. Here the full meaning of the prayers and offices of the Church loom before our opening eyes like a new created world. Outward forms and observances which have seemed senseless or at least unnecessary now greet us with a luxuriance of meaning which would furnish matter for hours of meditation. Little hints of the justice of God and of his mercy, of the distance from man to God, of the nearness of God to man, of God's glory and of the beauty of his house, come glimmering through the half-shut windows of our souls, and we go forth taking to ourselves

the words of the founder of the liturgy: "We have eyes and see not, ears we have and hear not."

Let us spend a day in the cloister, and learn how to find God in all things and all things in God.

SUSAN TRACY OTTEN.

CURRENT LITERARY NOTES.

—Haeckel's "Weltraethsel" (The Riddle of The Universe) has just been brought out by the Harpers in an English edition. The translator, Joseph McCabe, is an apostate priest. The *Ave Maria* (No. 22) hopes that the book "will circulate only among the critical." We hope it won't circulate at all, because it is thoroughly unscientific and avowedly anti-Catholic.

—The final volume of the life of Orestes A. Brownson will be issued in a week or two.

—The surprising announcement comes from London that Mr. W. S. Lilly is writing a society novel. It is a little coincidence that the two other writers of Catholic polemics in England most familiar to magazine readers preceded Mr. Lilly into the region of romance—Dr. St. George Mivart and the Rev. Dr. Barry.

—Ferdinand Freiligrath's daughter, Mrs. Kate Freiligrath-Kroeker, is engaged on a memoir of her famous father and desires the loan of any letters of his for copying. Her address is Cedar Lodge, Honor Oak Road, Forest Hill, London, S. E., England.

—The great catalog of the British Museum, begun in 1880, is approaching completion. It will comprise no less than 800 portly volumes and is regarded as the best of its kind in existence.

A. P.

MUSIC.

A CAECILIAN FESTIVAL ON THE PACIFIC COAST.

San Jose, California, too, had its *Caecilianfest*, on Nov. 19th, under the direction of our dear old friend Rev. P. Raphael Fuhr, O. F. M., of San Francisco, and Rev. P. W. Melchers, S. J., Rector of St. Mary's German Church in San Jose, where there was a solemn high mass in the morning, during which the choir sang a fine Caecilian mass by Ebner, under the direction of P. Raphael, who also preached an appropriate sermon on the import and sacred character of Church music. In the evening there was a sacred concert in St. Joseph's Church. Father Melchers explained briefly the various numbers rendered, while P. Raphael again preached, in English, on the same subject he had treated in St. Mary's in the morning.

We note that even the secular press gave warm praise to the well-attended and in every way successful celebration and hope it will be the beginning of better things in the line of Church music in San Jose and neighborhood.

ARTHUR PREUSS.

EDUCATION.

THE ANDERSON PLAN OF ETHICAL INSTRUCTION IN PUBLIC SCHOOLS.

The ethical course introduced into the public schools of Anderson, Ind., and briefly sketched and commented upon in No. 35 of THE REVIEW, is officially designated as "A Course in Manners and Morals" and may be more elaborately stated as follows:

First Grade—1. Obedience to parents and teachers; 2. kindness to parents, brothers, sisters, playmates; 3. unselfishness—sharing playthings, etc., with others; 4. love of parents.

Second Grade—1. Truthfulness—give numerous illustrations to enforce the lessons; 2. kindness to animals—read "Black Beauty;" 3. cleanliness of person and dress; 4. pleasant voice and pleasing manner; 5. love of home.

Third Grade—1. Cheerfulness and the advantage it is to one's self and the happiness it brings to others; 2. honesty and its rewards; 3. respect for parents, teachers, strangers, and old people; 4. good habits—also some things we wish to avoid, as swearing, smoking, chewing, the use of coarse language; 5. love of the flag.

Fourth Grade—1. Self-respect—the qualities that a person must have before he will respect himself; 2. some of the rights and privileges of children; 3. respect for the rights and privileges of others; 4. politeness at home, at the table, or on the street, in company; 5. letters of recommendation—good habits, the best recommendation a boy or girl can have.

Fifth Grade—1. Industry—its necessity, its benefits, its rewards; 2. promptness and regularity; 3. economy and its relation to getting on in the world; 4. justice; examples of justice should be taken from the home, the school, the playground, and society; the idea may be enforced by examples of injustice; 5. mercy; pupils should be taught to temper justice with mercy; illustrate by the story of the unjust judge noted in the Bible.

Sixth Grade—1. The necessity of labor; 2. the rewards of labor; 3. the dignity of labor; children should be taught to honor the man or woman who works; 4. unselfishness, and its corresponding vice, selfishness; 5. reverence for the aged, for those in authority, and for God.

Seventh Grade—1. Respect for and obedience to law; 2. why laws should be obeyed; 3. property rights—regard for the property of others; 4. duty of the strong to the weak; 5. temperance and sobriety.

Eighth Grade—1. Freedom—political, religious; 2. patriotism—what is it? How should we show our patriotism? 3. true manhood and true womanhood; 4. the ideal family.

High School—1. Duty to family; 2. to society; 3. to the State; 4. to self; 5. to God.

The presentation of these various topics should be illustrated by examples from life as well as through literature in the form of beautiful songs, poems, and stories, and the Superintendent says:

"I wish to commend especially the reading of the Sacred Scriptures as an essential part of the moral training of children."

As the reading of the Bible is not regarded as teaching religion, it is permitted in the public schools of Anderson, and even encouraged, inasmuch as the school boards provide the volumes for the purpose. It is the Protestant version, but any Catholic teacher who pleases may substitute the translation sanctioned by his Church. Comment is rigorously excluded.

It is needless to reiterate our well-known position in this matter of ethical instruction in the public schools. The Anderson plan is undoubtedly the best one yet worked out, and its operation deserves to be carefully watched.

A. P.

THE CHICAGO "JUVENILE COURT."

Formerly juvenile offenders in Chicago were subjected to trial and imprisonment, just as hardened criminals. Under the new rule there are no public arrests, no trials in court, no open record of humiliation or disgrace. The probation officer—sometimes the principal of a public school—notifies the father that, unless the erring boy complies with certain rules, he will be taken before the Juvenile Court and possibly sentenced to the John Worthy School or to the Reformatory at Pontiac. Then the boy is given a trial. No one in the neighborhood or in the school he attends knows that he is on probation. If the boy choose to avoid the Court, he has the opportunity. He is encouraged in this by school officers and probation officers. The Juvenile Court law contemplates the sort of supervision that will check the criminal tendencies and remove the boy from demoralizing environment.

It appears, from a report in the *Inter Ocean* (Dec. 1st), that the new plan works beneficently.

In the year ending on June 23rd, 1899, the truant officers of the city made 17,195 investigations. In 9,027 cases the boys and girls were returned to the schools, and in 3,994 cases were placed in the truancy list. Just 241 boys were reported as habitual truants and 118 as incorrigibles.

Six probation officers, aided by sixteen policemen, twenty truant officers, and forty volunteers, handled 3,800 cases of delinquents in the slums of Chicago. The fact that the Juvenile Court has jurisdiction in all such cases, with power to compel obedience, has a restraining influence on boys and a disciplinary influence on parents. J. W.

ILLINOIS SCHOOL STATISTICS.

The report of the Superintendent of Public Instruction of Illinois shows that there are now in that State 2,240,345 persons under 21 years of age. Of these 1,588,895 are of school age.

Of persons between the ages of 6 and 21 years, 958,911 were enrolled last year in the public schools. The average daily attendance was 737,576.

While the enrollment in the public schools increased 31,225 in two years, the enrollment in private and parochial schools decreased from 143,205 to 142,496. There were employed in public schools last year 26,313 teachers—6,950 men and 19,363 women. The average monthly wages of the men employed in teaching was \$60.34; of the women, \$52.45.

The population of the State in 1870 was 2,539,891, and it is 4,821,550 in 1900. Between 1870 and 1900 the population of Illinois increased by 2,281,659. In the same time the population of school age has increased by 726,751, and the number of pupils in the schools by 306,196. There were 4,012 more teachers in 1900 than in 1880. The number of men employed as teachers decreased from 8,076 in 1880 to 6,950 in 1900, and the number of women increased from 14,225 to 19,363. The average wages of the men increased from \$46.86 in 1880 to \$60.34 in 1900, and of the women from \$37.76 in 1880 to \$52.45 in 1900.

The percentage of enrollment was larger in 1870 and 1890 than in 1900, the increase in school attendance not keeping pace with the increase in population.

The last-mentioned fact and the reported decrease of over seven hundred in the enroll-

ment in private and parochial schools are of sufficient importance to warrant a careful enquiry into the underlying causes. Why is the increase in school attendance not keeping pace with the population? and why are the private and parochial schools of the great State of Illinois apparently losing ground?

A. P.

§ Despite the high standard of the entrance requirements, and despite the fact that at present students are received for the Freshman class only, Trinity College at Washington was opened with more than twenty earnest young women matriculated. "The course of studies as outlined by the Sisters"—we learn from the *Ave Maria* (No. 23)—"is as advanced as that of any of the long-established women's colleges; and there is now no excuse, except original sin, for those so-called Catholic parents who send their daughters to Vassar and other colorless schools."

We shall certainly watch the progress of Trinity College with keen interest.

§ The *Independent* (No. 2714) pleads for school gardens, after the model of those in Munich, Leipsic, and other progressive European cities. Every country schoolhouse, in the opinion of our contemporary, should be surrounded by at least one acre of ground—often much more; and a portion of each day should be devoted to nature study.

§ The *Ave Maria* (No. 23) finds that a lack of energy in the pursuit of athletic honors is certainly not the characteristic of the typical American university of our day; and thinks a little more insistence on the necessity of a studious rather than a "strenuous" life would do the undergraduate body a world of good.

§ Classical England has been shocked—there is no other word for it—by the spectacle of an ex-Premier and man of letters like Lord Rosebery joining in the tirade against the place given to Latin and Greek in English education. Modern languages and natural sciences, he urges, give more immediate practical results. He even warns Oxford and Cambridge to mend their ways to meet the changing needs of a new world. To all this his critics reply that all good literature is cultivating, but that Greek and Latin have elements which no modern literature gives. What is useful in business is not always useful in training the mind. As for Oxford and Cambridge, the large sums spent on the natural sciences are already out of all proportion to what is spent on the support of literary studies, and many new branches of learning, such as English, modern languages, Oriental languages, and the history of Egyptian cuneiform, anthropology, and archaeology have to be neglected.

CONTEMPORARY RECORD.

POLITICAL NOTES.

Mr. Bryan, in his new role as writer for the magazines, informs us in the December *North American Review* that the election was "not necessarily conclusive upon any question." Granting this, if we must, we may yet insist that it was conclusive upon one

personality. It demonstrated beyond a peradventure that W. J. Bryan is a very poor vote-getter. East and West he ran behind his own ticket. Democratic candidates for governor beat him by thousands of votes in New York and Connecticut, in Illinois and Minnesota. Democratic congressmen left him far in the rear. Now this may be wholly deplorable. Mr. Bryan may be a weak candidate through a cruel misunderstanding of his personality. He may be suffering likes Aristides from being too just. But the fact is that he did suffer personal repudiation at the polls; that he was a weak candidate, weaker than his party. And no party can be expected to go into presidential election after presidential election simply for the sake of making a flourish. The time will come when party managers will cast about seriously to command party success; and then they will drop Mr. Bryan, for they will perceive that, with him, success can not be had. This was settled in the last election, whether anything else was or not.

"HUNNENBRIEFE."

"Letters from the Huns" (*Hunnenbriefe*) was the general title which Eugen Richter, with mordant satire, gave to the letters of German soldiers in China which he read out in the Reichstag. Their tale of rapine and slaughter was, indeed, gruesome; but it is probable that the civilized world will be left even more aghast by the news of the latest official looting in Peking. It appears that the astronomical instruments, some of them with superb mountings of bronze, which have been for more than two centuries, ever since they were erected by the Jesuits, one of the glories of the Peking Observatory, are already packed for shipment to Berlin and Paris. The other Powers are said to have protested against this act of the German and French commanders, whether because they consider it vandalism, or because they did not get their fair share of the plunder, might seem a little doubtful. But even Dr. Morrison, who has all along advocated severe measures in order to "teach the Chinese a lesson," protests in his despatches to the *Times* that this is not the lesson which the Chinese need. We should hope not. A higher civilisation which begins the work of educating a lower by robbing it of what few instruments and symbols of culture it possesses, might as well be, but for the name, a set of howling savages. Napoleon was franker, Lord Elgin was more honest, in stripping Spain and Greece of art treasures. They indulged in no mummeries about the blessings of civilisation, but said simply that they wanted the paintings and the marbles, and took them without more ado. Gen. Walderssee has now given the practical comment on the saying of the German Chancellor, "We desire our share in what is to be won from China."

The most humiliating aspect of this course of stealing and butchery in China is that it has been followed by nations which had scarcely done vowing, in the Hague Conference, that they would never do anything of the kind. The declarations there made concerning the laws of war asserted that prisoners of war "must be humanely treated." We know what the Russians have done in Manchuria; and German soldiers have written that they had been ordered to bayonet batch after batch of prisoners "in order to save cartridges." As for the practice of pillage the

Hague Conference was explicit in condemnation. It specifically reprobated the seizure, destruction, or damaging of religious, charitable, or educational institutions. In the light of this prohibition, the razing of temples and now the looting of the Pekin Observatory must make China thankful that she at least did not sign the final act at the Hague. That hypocrisy she might well be content to leave to the Powers who went out from the Conference to violate straightway their solemn agreements. Morally, the position of a victim is much to be preferred in such a travesty of decency and honor.—N. Y. *Evening Post*, Dec. 3rd.

SOCIAL QUESTION.

DEPARTMENT STORE TAX IN PRUSSIA.

The experiment of levying special taxes on department stores is to be tried in Prussia. After the 1st of January, 1901, all merchandise is divided into four classes, and every concern which sells things belonging to more than one of these groups is to pay a graduated tax, provided its sales amount to more than \$95,000 per annum, or 400,000 marks. From 400,000 to 450,000 marks the tax is 4,000 marks. On sales between 950,000 and 1,000,000 marks the tax is 18,000 marks, and for every additional 100,000 marks the tax is 2,000 marks. Of course this legislation is in the interest of the small shopkeepers, whose customers have found their wants better supplied by the large establishments.

We have tried the experiment in this country; but the protected interests always claim that their competitors must be taxed a little more, before self-help can be put in effective operation.

NOTES AND REMARKS.

The other day, in a London auction-room, the mummified remains of a "Daughter of Pharaoh" sold for ten guineas, whereupon a question has been raised in the public press. "What right have we moderns to outrage ancient civilisation from motives of mere curiosity?" says one writer, most pertinently. "When we dig up a mummy we unearth a faith; when we sell one we barter a belief, and deal as sacrilegiously with our kind as if we traded in the dead humanity of yesterday. Pharaoh's daughter was no savage, but a cultured thinking lady, heir to a creed whose subtleties we have not yet fully comprehended. Might she and her race and subjects not be allowed to lie decently in the earth where they were placed in accordance with faith and piety as true to them as ours to us? We can not hurt them by selling their mummies, but we certainly do not deal reverently with humanity, and a thousand years more or less is no excuse in eternity."

We hear much babbling in these days about the rich growing richer, and the poor growing poorer—a phrase which is sometimes used as a cheap substitute for thoughtful investigation, but oftener as a demagog's contrivance for getting votes. The truth is that some of the rich are getting richer and others are not. Some of the poor are getting poorer and others are not. Taking the average in our own land—the rich and the poor and the well-to-do class, who are neither rich

nor poor—the great majority are progressing towards easier conditions in life. As long as there are inequalities, however, there will be discontent, and this may grow to be dangerous.

Alexander Dumas, the author of *Monte Christo*, was an octoroon, hence the point to the story which James O'Neill tells of the famous Frenchman's encounter with an interviewer.

"You are an octoroon, are you not, Mr. Dumas?"

"Certainly."

"And your father?"

"He was a quadroon."

"And his father?"

"A mulatto, sir, a mulatto."

"And his father?"

"A negro, sir, a negro."

"Might I presume so far as to ask what his father was?"

"An ape, sir, *mon dieu*, an ape. My pedigree ends where yours commences."

So long as there are feather-brained girls and broken-down counts in the world, there will be marriages between good American money and cheap foreign titles. And so long as these marriages are "arranged," we shall find a familiar story every now and again in our morning papers. The amounts and the titles involved may be changed, but the details will be essentially the same.

This is the way the *Vox Urbis*, of Rome, (No. xxii) announces the result of our late election: "In Americana nordica foederata republica maximis suffragiis contra Bryan, popularis civitatis candidatum, Wilhelmus Mac-Kinley praesidis munus iterum adeptus est. Comitiorum solemnitatem etsi heic vel illic seditiosa discordia turbaverit, maxima suffragantium frequentia expletam tradunt."

A good story is told of Miss Ruth Bryan, daughter of the erstwhile great William Jennings Bryan. She started to school one morning not long ago and after a desperate run for a street car, finally succeeded in catching it. As she took her seat she gasped, "Well, I'm glad one of the family can run for something and get it."

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